

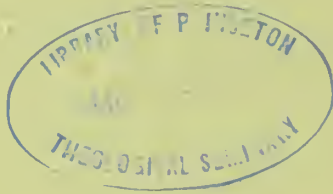
THE CHRONICLE

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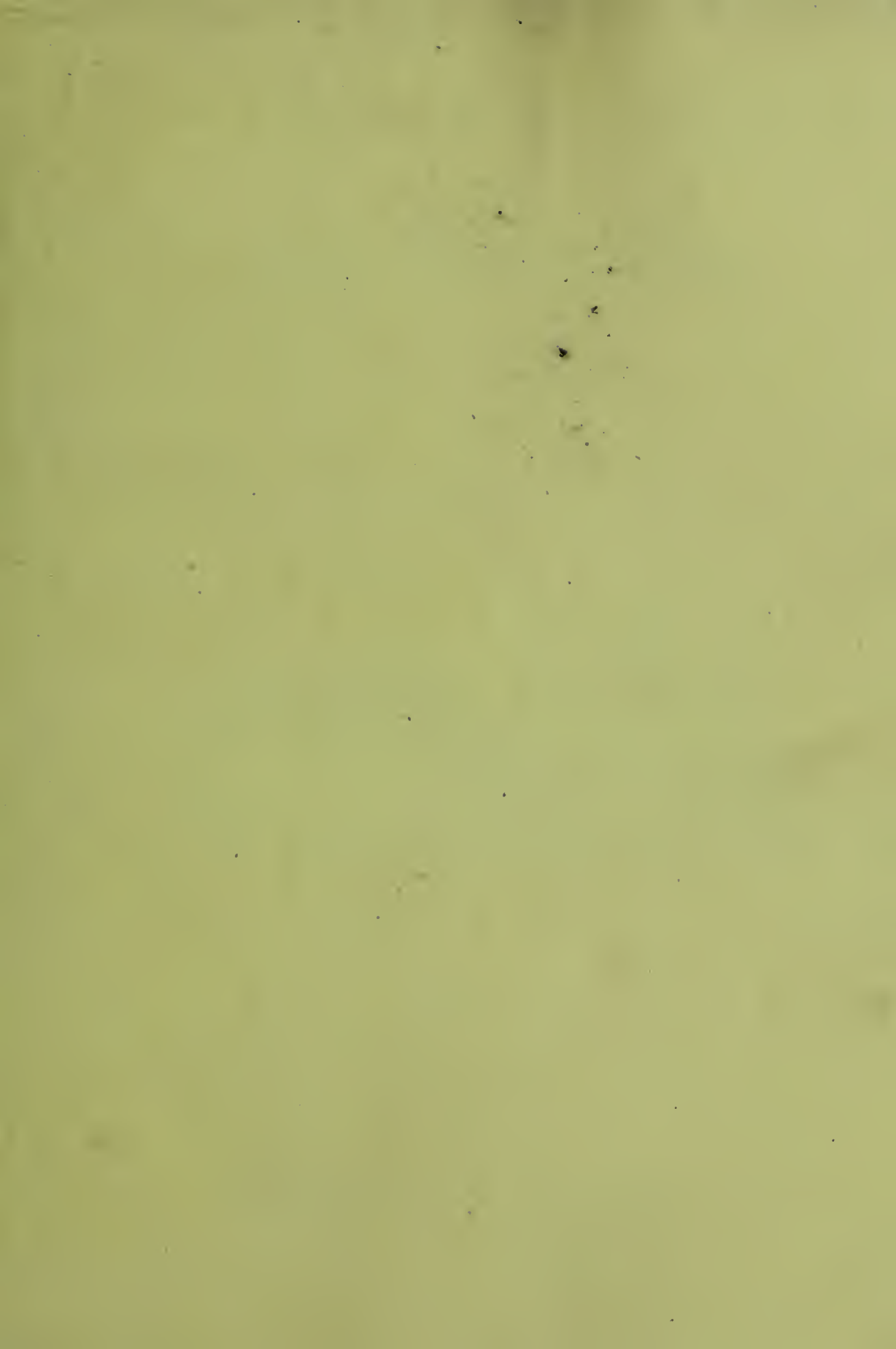


LONDON MISSIONARY SOCIETY

1892



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No. 11.—NEW SERIES.]

NOVEMBER, 1892.

[PRICE ONE PENNY.]

SAINTS AND HEROES OF THE LONDON MISSIONARY SOCIETY.

GOD has graciously blessed our Society with an unbroken succession of truly great missionaries, many of them eminent for lengthened service, large-hearted public spirit, and evangelistic zeal, not to speak of the lives of others less conspicuous to the public, and the admirable staff of female missionaries of more recent times. The Society has been favoured with quite as large a proportion of distinguished and remarkable men as any other society, even of those which have enjoyed more wealth, university training, and generally higher social position.

About nine hundred in all have been sent out from the beginning, and a glance over the roll-call will bring to mind a brilliant list of Christian workers and philanthropists, some of world-wide fame, for whom we bless God. Without referring to a single individual now living, of whom our readers themselves can form a judgment, there were in our first mission-field, the South Seas, such men as Henry Nott, who sailed in 1796, introduced the Gospel into Tahiti, translated the Scriptures into that language, and laboured there for forty-three years; Charles Barff, for fifty-seven years; Aaron Buzacott, for thirty years; and George Platt, for forty-nine years. There were John Williams, murdered by the savages in 1839 in revenge for ill-treatment by previous

visitors, after twenty-two years of marvellous and successful labour in Christianising Rarotonga and other islands; Archibald Murray, translator of the Bible, and tutor in Samoa for forty years; Thomas Powell, for forty-five years; Henry Nisbet, for thirty-five years; Dr. Turner, founder of the Malua Institution and literary worker, for forty-one years; and other missionaries equally devoted, though less known or shorter lived.

In Africa we had Dr. Vanderkemp, once a Dutch military officer, then a distinguished physician, for some years a sceptic and profligate. When converted, he gave up all for Christ, and, at the age of fifty-one, sailed for South Africa, where he laboured amongst the natives for thirteen years with singular self-denial. Well did the venerable Moffat say of him: "He came from a University to teach the alphabet to the poor naked Hottentot and Kafir; from the society of nobles to associate with beings of the lowest grade of humanity; from stately mansions to the filthy hovel of the greasy African; from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace; from the study of medicine to become a guide to the Balm of Gilead and the Physician there; and, finally, from a life of earthly honour and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen, in the city and in the wilderness."

There were also James Read, who pleaded for the natives

before Parliament and lived amongst them for fifty-two years, and his son for thirty-five years, two brothers also following in their steps. Dr. Philip nobly pleaded for the freedom of the native races, and brought home in 1836 a Christian Kafir chief and a Hottentot to give evidence before a Parliamentary Committee respecting the natives in South Africa and the causes of the Kafir War. His son also laboured for many years. Richard Birt for more than fifty years laboured in Kafirland amidst many perils. Dr. Moffat was our great pioneer missionary, translator and civiliser for fifty-three years; and his son-in-law, Dr. Livingstone, for thirty-two years a heroic missionary explorer, physician and writer, especially with a view to the cessation of the inhuman slave trade.

In Madagascar we had David Johns, who helped the oppressed Christians and brought several of them to England in 1839, and William Ellis, missionary, author, and secretary.

John Wray opened the Mission in Demerara, and founded churches there which now form the Congregational Union of British Guiana; and John Smith, a real martyr for the Gospel, died in prison there in 1842, judiciously murdered on the charge of sympathy with the negro slaves.

In China, Dr. R. Morrison, our first missionary, was learned and laborious, translated the Scriptures into Chinese, and prepared a dictionary of the language and other valuable works. He laboured for twenty-seven years till he died, and his colleague, Dr. Medhurst, for forty years. Dr. Hobson was one of the first medical missionaries in China; Alexander and John Stronach served the Lord there long and well; and Stallybrass and Swan in Siberia till the Mission was suppressed by the Russian Government; and James Gilmour, the Apostle of Mongolia, lately taken from us, was one of the most remarkable spiritual heroes and saints of modern times.

In Travancore, God gave us Ringeltaube, who opened that Mission; Mead, and Mault, and Baylis, and Dr. Thomson, his successors, who left a precious legacy of love and beneficence behind them. Dr. Leitch was drowned at the commencement of his career, and long mourned by many in Travancore as a bright and sparkling gem which had sunk into the depths of the sea, but should yet rise resplendent and glorious, and shine like a star in the Kingdom of God for ever.

John Hands laboured for thirty-two years in South India, and spent his last days as our secretary in Dublin. Richard Knill was a remarkable man, only three years in India, but afterwards a powerful advocate of the cause of

missions and a devoted pastor in Russia. Dr. John Wardlaw, Dr. Hay, and Dr. Mather were great scholars, educationalists, and Bible translators. Dr. Hay and Benjamin Rice completed over fifty years in India, and John Budden forty-five years. Matthew Sherring was a distinguished scholar and author; John Hewlett, lately gone to his reward, a close student of Hinduism, and intimate friend of some of the great Hindu gurus of Benares, to whom he commended the Gospel of Christ. Lacroix was a devoted itinerant preacher for thirty-eight years, and his son-in-law, Dr. Mallens, an accomplished orator and statistician.

"God of our fathers! Thee we bless
For men of bygone days,
Whose lives of fragrant holiness
Awake our hearts to praise."

The biographies of these men and others like them would be vastly more stimulating and helpful to the future career of our children than the novels and amusing literature so largely read in these days.

S. M.

FROM THE SECRETARY OF THE WATCHERS' BAND.

THE following Branches have been formed since the last list was published:—

BRANCH.	SECRETARY.
Acock's Green, Birmingham...	
Bedford	Mrs. Evan Bryant.
Bromley	Miss Clara Benham.
Cambridge	Miss Collin.
Croydon	Miss E. Glazier.
Devonport	Mrs. C. W. Bickley.
Dudley	Mr. Geo. E. Buttenshaw.
Formby (Liverpool)	Mr. Alfred Parslow.
Kendal	
Leeds.....	Miss Dodgshun.
Linlithgow (E.U. Church) ...	Miss Fairbairn.
Royston, Cambs.....	
Victoria (Australia)	Miss King.
Wolverhampton (Queen Street Cong. Ch.)	
New secretaries have been appointed in two of the Branches instead of those previously published—	
Stamford Hill	Mrs. Howard.
South Australia	Mrs. Kyte.

ALL-DAY WOMEN'S PRAYER MEETING AND MONTHLY PRAYER MEETING.

A SPECIAL All-Day Women's Prayer Meeting will be held in the Board Room of the Mission House, 14, Blomfield Street, E.C., on Monday, November 7th, from 10 a.m. to 4 p.m.

At four o'clock this meeting will be merged in the usual Monthly Meeting. It is hoped that Mr. Thompson will be home from South Africa in time for this meeting.

GREAT VALEDICTORY MISSIONARY MEETING AT BRADFORD.

THE valedictory meeting to which friends of the missionary movement in Bradford had looked forward so eagerly was held on Wednesday evening, October 12th, in St. George's Hall, Bradford, and the proceedings will not soon be forgotten by those who took part in or witnessed them. There have been not a few memorable gatherings in this great building, but few, if any, have surpassed in real interest and importance that assembly, the object of which was to put new heart into thirty missionaries of both sexes who are on the point of undertaking work in the great fields of labour in the East. The meetings which were held in this district recently in connection with the London Missionary Society enabled everyone to enter into the spirit of the occasion, and to appreciate the value of the task which has been so nobly accepted by those to whom some 3,500 persons on Wednesday night said "Good-bye." The peculiar significance of the Forward Movement in missionary enterprise was never more fittingly and powerfully brought out, and its supporters might well take courage from what was done then.

The "farewell" was thoroughly indicative of the sympathy and goodwill of the various missionary enterprises in this country. The Rev. W. Roberts, chairman of the Board of Directors, presided, and amongst those on the platform were the vicar of Bradford and several local clergymen and ministers. The missionaries were accommodated on the platform, where also a choir of two hundred persons were seated. Mr. P. Priestley was at the organ, and Mr. W. H. Tate conducted the vocalists. The Home Secretary, Rev. A. N. Johnson, M.A., conducted a short devotional service, and the chairman gave an appropriate little address, full of encouragement. He regarded the meeting, in its spirit and its object, as a fruit and a sign of the great revival.

The missionaries were introduced to the meeting by the Assistant Foreign Secretary, the Rev. G. Cousins. Mr. Cousins observed that the meeting was giving practical effect to the determined purpose that was settled in many hearts at Southport. Including the twenty-six to whom in that meeting they were saying "Good-bye," the Society in 1892 would be sending out forty additional missionaries. The result of the new movement was indeed something for which they ought to be profoundly thankful to God. Mr. Cousins gave some interesting personal particulars about the missionaries, and then indicated the work they were going to do.

Addresses (the limit of each of which was fixed at five minutes) were then delivered by several of the band. They were listened to with great attention and interest, and the speakers, especially the young ladies, were heartily applauded.

The Rev. Dr. Mackennal gave a touching farewell address, which he concluded as follows:—"Go, and God be with you ('Amen'); go, and our hearts shall be with you; go, we will not forget you—we could not bear to forget you, lest a time should come when your tears and depression should accuse us, before the Eternal Throne, of having rejoiced to see in you a sacrifice which we have refused to share."

The Rev. Eric A. Lawrence, of Halifax, offered a valedictory prayer, and pronounced the Benediction. The singing of the "Hallelujah Chorus" brought to a close a most impressive and interesting meeting.—*Bradford Observer.*

ON THE SETTING APART OF TWENTY-SIX NEW MISSIONARIES, BRADFORD, OCTOBER 12TH, 1892.

IT was a sight most memorable and grand,
When manly men and maidens fair
Stood forth to testify to Christ's all-conquering love,
And consecrate themselves for work in heathen lands.
From near four thousand hearts
There rose that night, in Bradford's noble hall,
One earnest, deep, united, tear-bathed prayer,
That God, Who calls, and then commissions by His grace,
Would ever love and guide, protect and bless,
And go with those brave souls to lands beyond the sea;
That, thro' the strife of coming good or ill,
Their lives might long abide in strength to do His will.
"Dear friends, our prayers are yours; 'Fear not;' where
Christ doth guide,
His presence and His Spirit shall with you abide."

W. J. HOULGATE (Horwich.)



WE are hoping to have the Foreign Secretary at home once more shortly after the appearance of this issue of the CHRONICLE. He has arranged to leave Cape Town on October 19th, and may be expected in London on November 6th or 7th. In the letters that have come to hand since our last number was published, Mr. Thompson writes in a very bright and cheerful way respecting the results of his mission to South Africa. His meeting with the Chief Khama and subsequent conference with the native church at Palapye have issued in arrangements for carrying on the good work commenced by the Rev. J. D. Hepburn, and all fear of the disruption of that work is now quite at an end. Mr. Thompson has also been in consultation with all our Bechwanaland missionaries and with the Executive of the Congregational Union of South Africa, so that he will return fully prepared to advise the Board of Directors on all matters affecting our South African Missions. He feels grateful for the sympathy with which his mission has been regarded, and has a strong conviction that many here at home have been praying for him. On his arrival he will be heartily welcomed by all friends of the Society and especially by the Directors.

FROM THE HOME SECRETARY.

THE remark made last month that we were £25,000 in debt seems greatly to have concerned some of our good friends. It is perhaps necessary to state that there is every prospect of our ending the year satisfactorily, but the fact remains, and cannot be too often emphasised, that we have to borrow during the year very large sums of money. We have now borrowed more than £25,000. I do hope our friends will promptly remit any money they can.

THE following letter shows how our borrowing might be lessened, and is interesting on other grounds as well:—

“At the beginning of this year we, as a family, decided to exercise a little self-denial one day in each week, and devote the results to the Forward Movement of the London Missionary Society. Seeing by this month's CHRONICLE that you are urgently in need of funds, I hasten to forward what our box already contains, £1 ls. It is not much towards £25,000, but if everyone would only send a little, your burden might be lessened.”

THE following is still more striking:—

“Please find within a subscription of £5 to your Society from Mrs ——. You will see she gave the same amount last year, and you may be interested in learning that she lives in a very humble cottage and earns all she has to give with her own hands at the washing-tub. You will kindly place this subscription in the — chapel account, but I thought I might as well forward it at once.”

MY only other note is, “Praise God for the glorious meeting at Bradford.”

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE demand for leaflets and minor publications is steadily increasing. Letters are continually coming from the secretaries of auxiliaries asking for a supply of these to be sent in anticipation of their anniversary services and meetings. As announced in our advertisement pages, I shall always be happy to attend to such requests, and would remind the secretaries who have not yet written for such a supply that they will probably be doing good service to the Society by following the example set by their colleagues.

I AM also getting applications for parcels of missionary publications, including books, on sale or return, to be sold at anniversary meetings. These requests, also, I have been very glad to comply with.

CUTTINGS from newspapers are often sent to us in which the meetings held by our missionaries and other Deputations from the Society are reported. Sometimes the report, though brief, is accurate as far as it goes; but often most ludicrous mistakes occur, and some very extraordinary statements are published. Either from carelessness or from profound ignorance of the whole

subject, missionary meetings are continually being reported incorrectly. The most striking example I have ever seen was in a recent number of a well-known London evening paper. Reporting the Centenary meetings of the Baptist Missionary Society in London, but misled by the fact that Dr. Maclaren, of Manchester, was the preacher, the report read as follows:—“The Centenary of the Baptist Missionary Society has been celebrated at Manchester with every evidence of living interest. The Baptists do well to be proud of their place in missions. It was just a hundred and thirty years ago last Sunday that a band of eleven members of the denomination, among them William Carey, met at Northampton, and in a humble but confident spirit inaugurated the great missionary movement which has since girdled the world. The funds at the outset amounted to a few pounds. Could the men who sat in that epoch-making conclave have been present in the hall at Manchester yesterday, and heard of the soul-stirring results of Baptist missionary enterprise, and the huge work into which the modest plans of these early years had grown, they would have had good cause for pride. The Baptists stand in the forefront of missionary zeal, and this zeal will not suffer from the practical enthusiasm of yesterday's proceedings.”

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, September 27th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 73.

The Rev. A. W. Wilson was welcomed on his return from Madagascar on furlough.

Mr. J. E. Reid was appointed as artisan assistant missionary, to accompany the Rev. A. J. Wookey to Lake Ngami, Central South Africa.

Board Meeting, October 18th, 1892.—Rev. W. ROBERTS, B.A., in the Chair. Number of Directors present, 75.

Mr. Arthur Fells, M.B., C.M., of Ramsgate, was accepted for service as a medical missionary. Miss Alice M. Horne, of Moreton-in-Marsh, who is at present undergoing special training at Dorie Lodge, Bow, was also accepted.

The Directors decided to appeal to the Congregational churches and the friends of the Society everywhere to observe a Week of Prayer and Self-denial on behalf of the Society's work from January 22nd to 29th, 1893.

Miss Linley's term of furlough was extended for twelve months on the recommendation of the Society's medical adviser.

A resolution of sympathy with the Rev. F. W. and Mrs. Cox, of Adelaide, on the death of their daughter, Miss Lois A. Cox late of Salem, South India, was passed.

The resignation of Dr. Fry, of Neyoor, was accepted, he having been appointed Superintendent and Secretary of the Edinburgh Medical Missionary Society. The Directors will release him for his new post as soon as a suitable successor can be secured.

The Rev. J. A. Joyce was appointed to join the Berhampur Mission, North India.

CHIKKA BALLAPURA.

CHIKKA BALLAPURA being a station newly occupied by the Society this year, it will probably interest the readers of the CHRONICLE to have some account of their new field of labour. By the kindness of my brother Henry, who has recently been spending a week with us in our camp, I am able to send you a few photos of the place, to which I append the following notes :—

The town of Chikka Ballapura must be reached from the rest of the world *via* Bangalore, from which it lies thirty-five miles to the north. There is a good metalled road lined with a magnificent avenue of trees, which greatly relieves what



I.—OUR "GO-QUICKLY."

might otherwise be a monotonous journey. The conveyance used is called a *jutka* (which literally means a "go-quickly"), a somewhat frail and rickety cart drawn by a country pony. The pony is changed twice on the road, and the whole journey is accomplished in six hours. Provided the wheels do not fall to pieces on the road, as they are in imminent danger of doing, and as happened to one *jutka* on my last trip, the journey is not by any means an unpleasant one. The picture shows the *jutka*, with my colleagues, Hickling and Cairns, seated in it, and myself standing by the side.

We have pitched our camp in a *tope* (or grove) two miles north of Chikka Ballapura. This will be our headquarters for twelve months during the building of the Mission-house. Monkeys frolic on the trees, and plenty of snakes and scorpions emerge from their holes at night; but we are snug, happy, and thankful within our canvas walls.

By the side of the *tope* in which our camp is pitched there is a fine circular bathing-place, with a perennial supply of water. It is believed by the people (but erroneously) to be the source of the Chitrāvati River, and it is known by the name of Chitrāvati (*i.e.*, "picturesque"). It is regarded as a sacred place, and is much resorted to by Brahmans. One day last week, being supposed to be particularly auspicious, hundreds of Brahman men and women came to perform their ablutions here, and the well presented quite a busy scene. In the foreground of the picture two Brahman widows may

be seen, who have brought their "god-box" and brass vessels, and have been washing their clothes and worshipping.

One photo shows the staff of Christian workers connected with the Mission. Mr. Hickling, Mr. Cairns, and myself will at once be recognised. Next to Mr. Hickling is seated



II.—THE STAFF OF WORKERS.

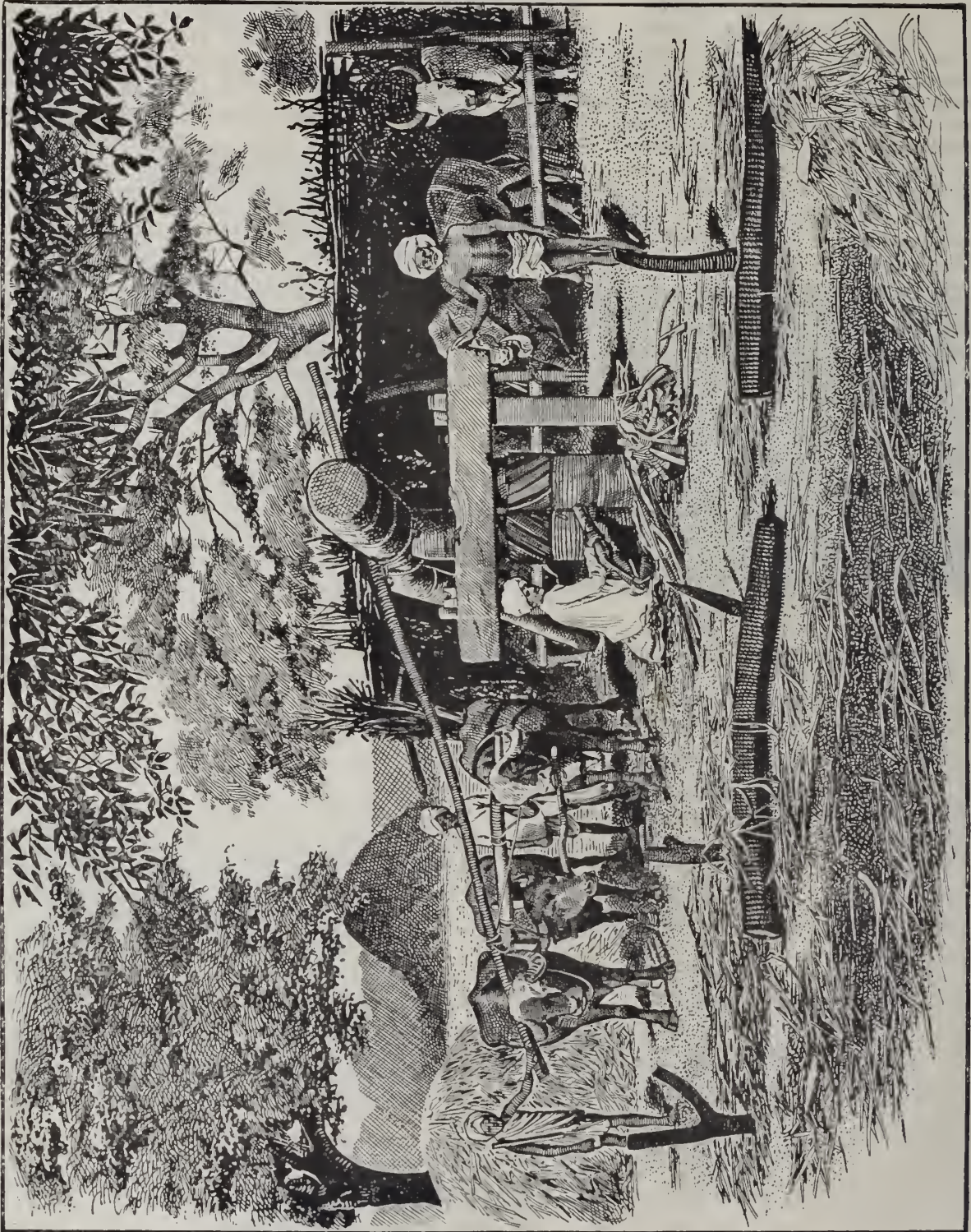
Saraswati Sanyasi, a Brahman, who for about twenty years travelled to and fro over India from the borders of Afghanistan to Cape Comorin in the character of a Hindu ascetic, but who now has found rest in Christ. He was baptized at Tripatore, and, after labouring for a time at Cuddapah and Bellary, is now temporarily helping us. Those in the back row, beginning from the left, are Bhadrappa, evangelist at Devanhalli, thirteen miles south; Mark Salis, evangelist at Sidlaghatta, ten miles east; Narayanappa, superintendent of the reading-room in Chikka Ballapura; and Samson David, evangelist at Chikka Ballapura. The photograph was taken at my tent door.

Another, taken from the roof of a neighbouring shop, will



III.—STREET PREACHING.

show how our street-preaching is carried on. It is a very typical picture of the groups that listen to the preaching of the Gospel day by day throughout the district. Thus we sow the seed, and then we water it. Those who know India



SUGAR MILL, SOUTH INDIA.

will understand the reasons why the crop is a slow-growing one; but that the harvest will come in its due time, and come, probably, all together, we firmly believe. Mr. Samson David and Narayanappa will be recognised in the group, standing one on my right and the other on my left.

Besides preaching in the streets, we have a reading-room that we use—a very poor-looking place, being nothing else than a rented shop. Still, until we succeed in getting a more spacious and suitable hall, it will continue to be the centre of much earnest Christian work. I wish it were possible for English friends to be present at our Sunday evening preaching here. The place is lighted up after sundown. Mr. Hickling brings the portable harmonium, kindly given him by the members of Queen's Walk Chapel, Nottingham, and the music and singing (for he is gifted with a good voice) soon attract a large crowd, which occupies the neighbouring shops and the street in front. Then we give them three or four red-hot Gospel addresses, with music between. The people remain and listen with wonderful attention till the preaching is done. It is a pleasant Sunday afternoon and a missionary meeting combined, and it does our own hearts good.

The last photograph represents a group of the low castes, whose neglected condition is now at last attracting general attention. They are not allowed to live inside the towns, or



IV.—GROUP OF LOW CASTES.

enter within the doors of ordinary schools, or draw from the public well. They are unable to read, and are oppressed and imposed upon by the upper classes. Yet they are an intelligent race, and only need opportunity to rise to the front. Christians have learnt from their Divine Master to seek out these despised ones and to extend a helping hand to them. We have purchased a site in the midst of their quarters outside the town, and intend to provide them the means of education, besides systematically telling them all the good news that the Gospel of Christ has, most of all, for such as they. The view is taken in front of their temple. In the centre of the picture may be seen a rude stone altar, where offerings are placed, and where goats, fowls, and buffaloes are slain to propitiate the wrath of the malignant demon goddess to whom alone their worship is paid, ignorant as yet of their Father who is in heaven.

EDWARD P. RICE.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

INDIA.

THE Rev. W. B. Phillips, pastor of UNION CHAPEL, Calcutta, reports:—"On SUNDAY MORNING, September 11th, a special sermon was preached to introduce the 'Watchers' Band.' Miss Andrews has accepted the secretaryship of the Band for Union Chapel, and we have good hopes of forming a fair-sized circle of earnest and life-long prayer for the missions of the London Missionary Society. The evening service was given up to our friends the Baptists for a commemoration of their Centenary. Rev. W. Carey, great-grandson of Dr. Carey, preached a special sermon, and the collection was given to help their funds.—At the Bengalee Church on August 28th, Rojoni Kanto Chatterjea, aged about thirty, a Brahmin cook, was baptized. He was first impressed about a year ago in our Bow Bazaar preaching hall, where he bought a Gospel, and went to his home in Faridpore, talked matters over with his wife, and felt much moved to become a Christian. He returned to Calcutta about three months ago, and at once placed himself under instruction at Bow Bazaar, and has gone on steadily drawing nearer to Christ, and finally made public confession of faith. His Brahmin thread was given up before baptism, and I have it for future use in England. There were two baptisms in July, and the Lord is steadily adding to His Church both men and women who shall be saved. Let us rejoice and take courage."

SOME time ago Mr. J. N. Farquhar, B.A., of Calcutta, made an appeal to readers of the *Independent* for books to fill the great gaps in the Bhowanipur Institution Library. He now acknowledges, with deep gratitude, a splendid gift of books from Mr. Charles Eason, of Dublin, and a promise of more. Mr. Jeeves, of Bath, also sent several very useful volumes. The £8 contributed by the Oxford Auxiliary has been spent on books illustrative of the Bible, which will be of much service to our students. Yet there is room! On the last Sunday before the vacation, a service of song was given in the Law Memorial Hall, instead of the regular evangelistic address. The services there have been so encouraging

that the missionaries felt that a sort of praise-meeting would be a fitting close to the series. It proved very successful, the ladies, especially Mrs. and Miss Doss, sparing no time and trouble to make it enjoyable and valuable.

THE Rev. G. M. Bulloch has succeeded AMONG THE BIOTIYAS. in starting new work at Sani Udhyar, and hopes that it may result in much good. "Harry Streeting, a Christian young man, volunteered for the work, and started on the 18th July. He speaks very cheerfully of his prospects. He writes: 'I am glad to say I have no opposition in my work. All seem to welcome me, and, with the blessing of our Lord Jesus, who is my only helper, and a ready helper too, I am confident.' We are planning an extended tour amongst the Daupuris, as soon as the weather will permit. Tara Datt has moved up to Sani Udhyar for a week or two, just to give a little direction to Harry Streeting there, and then he will move up to Kapkot."

THE work of the Y.M.C.A. in Travancore has received a great impetus from a visit paid by Mr. D. McConaughy, M.A., local secretary of the Madras Association, and general secretary of the National Union of Y.M.C.A.'s in India. Travelling downwards from the C.M.S. field in North Travancore, Mr. McConaughy arrived in Quilon, where he was able to put the association in that place on a much better footing than it had previously enjoyed, one or two officers of the Sepoy Regiment, and a Christian gentleman permanently resident there, having promised to co-operate in the movement. The Trevandrum Association is hoping great things from the coming of Mr. Wills. At Martandam a new association was organised, with forty-nine members on the roll. Neyoor will not soon forget Mr. McConaughy's visit. Nagercoil has also a fine association, and an energetic secretary. With Mr. McConaughy came the Rev. S. W. Organe, secretary of the British and Foreign Bible Society for the Madras Presidency, and meetings were held at the various stations.

"We are just now rejoicing over more SEARCHING THE inquirers at Puram. Seven men meet SCRIPTURES. every Sunday to read the Bible, talk about it, and pray. One of them has built a small house for this purpose, and for the convenience of the agents when they go there." C. G. MARSHALL, Tripatur.

MADAGASCAR.

A STORY OF LOVE. AT the last united meetings of all the churches in the Ambositra district, Rajaoary, the evangelist of Ambohimahazo, read a paper on the subject of the duties of Church-workers. The discussion which followed was focussed into the question of providing for the orphans of

the district, and in a moment, as it were, an association was formed for the housing and care of a certain number of orphan children. A house was to be built, and I offered a part of our compound for the site, while money, gifts of rice, sweet potatoes, manioc, &c., were to be collected at once. A treasurer and secretary were appointed, and a committee was formed of the influential members of the Ambositra Church. Within a week of the meetings being held, the foundations of a house were laid. We hope to be able to take fifteen girls and fifteen boys. A "Father" was chosen, and, strange to say, a girl whom my sister intended to ask to be "Mother" came to her first, telling her of a strange dream she had had, and expressing her wish to accompany her to Ambositra. She came, and to-day I have learnt that the young man and woman have consented to become man and wife. In her dream, the young woman had thought herself surrounded by a number of dark children, who were saying, "Mother, we have waited for you so long." On hearing this, my sister said, "Those were the orphans." T. F. M. BROCKWAY.

WE are pleased to record a decided TEMPERANCE advance in the Temperance cause in Fianarantsoa. Strong drink is no longer allowed to be brought into the town by the Malagasy; and, after another enthusiastic Band of Hope meeting, held on August 11th, sixty-eight names were added to the list of total abstainers. On the other hand, we have to bewail the condition of the Betsileo, who are truly an oppressed and afflicted people. They are being ground down by the iniquitous greed of the Hova, who are socially so far above them. On August 20th a proclamation from the Queen was read, requiring every man, from ten years old and upward to pay a dollar to the Government. That sounds reasonable enough; but two or three things must be taken into consideration:—(1) A dollar is to a Betsileo what a pound is to an Englishman; (2) very few Betsileo keep dollars by them, but invest their money in oxen, slaves, and rice-fields; (3) there was a clause added to the proclamation, running somewhat like this: "A gratuitous gift is not taxation." Seizing hold of that phrase, the officials are compelling the people to pay, in some cases, twenty, thirty, and fifty dollars over and above the dollar required, and the Betsileo have not enough moral courage to stand out against the injustice. Rather than sell their oxen, their slaves, or their rice-fields—which last they hold from their forefathers, and prize as Naboth did his vineyard—at a nominal price to the Hova, who take advantage of the straits in which they are in, these bewildered people are borrowing money at an interest of fifty per cent. or more. Thus the Hova are getting rich over this, and, as they fill their pockets with the ill-gotten gain, think nought of the down-trodden Betsileo, who, it is feared, will be less and less inclined to favour the worship in which their oppressors take the lead. All our schools in the country are broken up, as also the boys' school in town.

AFRICA.

MR. HEMANS reports:—"The school is THE TANGANYIKA doing remarkably well. The boys take SCHOOL. great interest in coming. Formerly the school was kept an hour in the afternoon ; but, seeing how anxious they are to learn, I am taking them in the morning as well, and they are greatly delighted. It gives me great pleasure to work amongst such boys. I have had as many as fifty-six in attendance, but the average daily attendance is between forty and fifty."

SOUTH SEAS.

THE Rev. J. W. Hills, of Leulumoega, GROWING Samoa, reports a manifest growing ENTHUSIASM IN enthusiasm among the lads in his school. "Some," LEULUMOEGA he says, "have already taken time by the SCHOOL. forelock, and are asking that their stay may be extended, as they can fully appreciate the benefit the school is to them. That we have not made a mistake in teaching the Samoans the English language I am quite sure. The manifest pleasure which they exhibit in the reading lessons, as each fresh chapter unearths stores of thought which could not come to them in any other form, proves this. Mr. Newell is deserving of our best thanks for the thorough and, what is more, clear arrangement of his "Grammar of the English Language for the use of Samoans." On the 5th July, we held our prize distribution and industrial exhibition, and have every reason to be gratified with the result. The prizes were distributed to the successful lads by Mrs. Stevenson, sen. (the mother of R. L. Stevenson, Esq.). It was the first attempt at anything of the kind, but I shall have no hesitation in making it an annual affair, and on a much larger scale. The boys, with their monitors and monitors' wives, produced a very good display of Samoan articles made by themselves—wooden bowls, cocoanut cups, fans, fly flappers, fan handles, axe handles, sinnet mats, baskets, &c. These were sent to the Congregational School at Faversham, as a return for the school bell which they sent us. All present expressed their surprise and gratification at the result of our labours in such a way as to repay any outlay of strength which had been given to the affair."

IN his last annual report, the Rev. Dr. THE ROYAL Davies, of Samoa, wrote:—"It is cheering VILLAGE OF to witness the heartiness with which my SAPAPALII. people engage in church-building. One has been erected at Sapapalii, the home of the Royal Malietoa family. Sapapalii has many interesting associations. It was here, in August, 1830, that the late Revs. John Williams and C. Barff landed the first Christian teachers, and at Sapapalii was held the first prayer-meeting in Samoa ; and, later on, there was formed here the first Christian church. A minute's walk from the new building

brings you to some of the tombs of the royal family ; one, that of Malietoa Talaven, the first Samoan king recognised by the three great powers ; the other, that of his father, the powerful and revered Malietoa Tavita, who received cordially the first missionaries and teachers, and who supported and protected them. The present King Malietoa has shown a great interest in this new church. He contributed 235 dols., and a relation of his another 175 dols. At his request, every native of Sapapalii, wherever he or she resides, has brought an offering for the chapel in the home of their fathers. With its good substantial stone walls, foreign roof-glass windows and doors, and the most elaborate pulpit, &c., in Samoa ; with its clock and pulpit cushion, the gift of a lady relative of the king : this new church does great credit to the royal village of Sapapalii. One of the speakers at the opening service, a very old man, remembered the arrival of the first teachers with Messrs. Williams and Barff in 1830. It would be easy to multiply historical incidents of Sapapalii. Here Drs. Turner and Nisbet prepared for their pioneer missionary effort on heathen Tauna. Here were performed the first marriages with Christian rites, and the aged speaker at the opening gathering was one of the first batch of young couples who were thus united. And had it been possible to secure suitable and sufficient land, the original idea was to establish at Sapapalii the institution for training native teachers and pastors.

NEW GUINEA.

WHEN the Rev. J. Chalmers wrote from MR. CHALMERS' Toaripi on June 13th, he was in excellent STAFF OF NATIVE health. He tells us that he had secured a TEACHERS. very fine tract of country at Jokea and Ciapu, and proposed to erect houses to form a college at Jokea. The framework of six cottages had been prepared by students who, with Terai, will do all the work required. Mr. Chalmers gives the following list of teachers in the Western district:—Naara, 1 (three more required) ; Delena, 1 ; Keabada, 1 ; Maiva, 3 (one recently dead ; two more required) ; Kivori, 2 ; Oiapu, 2 ; Jokea, 1 ; Lese, 1 ; Motumotu, 3 (proper name, Toaripi ; one more required) ; Karama, 1 ; Kerema, 2 ; Vailala, 2 ; Orokolo, 2 ; Kiwai, 3 (many more required) ; Bampton, 2 ; Tureture, 1 ; Saibai, 1 ; Dauan, 1 ; Mabuia, 1 ; Badu, 1 ; Darnley, 1 ; Murray Island, 1. There are three students on Murray Island ; one on Mabuia, and six at Toaripi.

THE DIRECTORS have decided to appeal to the Congregational Churches and the friends of the Society everywhere to observe a

WEEK OF PRAYER AND SELF-DENIAL

on behalf of the Society's work from

JANUARY 22ND TO 29TH, 1893.

OUR ADDITIONAL "HUNDRED."

IN July, 1891, the Directors of the London Missionary Society, after much earnest prayer and deliberation, decided to obey what they could not but regard as the voice of the Master, and send out one hundred additional workers within the next four years, at the end of which period the Society's Centenary will be celebrated.

At the anniversary of the Society held in May last, the Foreign Secretary was able to announce that ten of the additional hundred had already been sent, and that before the year closed many others would follow them. In the interval, five others have left, besides missionaries returning to their work and others sent out to take the place of those who have fallen in the fight or have had to withdraw. While the CHRONICLE was being printed eighteen more new workers were leaving, and twelve others were being sent forth to resume their labours, or as substitutes of those who are no longer available for service. The figures as regards the additional "Hundred," therefore, are as follow:—

Reported in May as gone	10
Left since May	5
About to leave	22
	—
	37

Well may the friends of the Society thank God and take courage. "The Lord of the harvest" is answering their prayers and thrusting forth labourers into the great harvest field of the world. But whilst the Society has abundant cause for gratitude to Him who has awakened so much ardour and zeal, who has led so many to offer themselves for this great and holy service, and who has brought to the Society such a renewal of spiritual consecration and force, it must not be overlooked that only one-third of the required number have as yet been secured. For the *thirty-seven* already given in answer to earnest petition and prayer let us praise God; for the *sixty-three* still lacking let us plead in believing supplication and entreaty. "According to our faith will it be unto us."

Appended are lists of those who have sailed since the annual meeting in Exeter Hall, and of those about to leave as these pages issue from the press:—

MISSIONARIES WHO HAVE LEFT SINCE MAY.

Rev. J. SHARMAN, B.A., B.D.	Antananarivo ..	Madagascar
,, W. J. EDMONDS,	.. Tsiafaly ..	Ditto
*Miss BROCKWAY .. ..	.. Ambositra ..	Ditto
* ,, FOXALL .. ..	.. Antsihanaka ..	Ditto
* ,, MACEY .. ..	.. Tientsin ..	North China
,, REA .. ..	.. Shanghai ..	China
,, CROUCH .. ..	.. Salem ..	South India
* ,, LODGE .. ..	.. Ditto ..	Ditto
* ,, ARDILL .. ..	.. Rarotonga ..	South Seas

ABOUT TO LEAVE.

MISSIONARIES RETURNING.

1. Rev. T. HAINES	Belgaum ..	South India
2. ,, A. J. WOOKEY	Lake Ngami ..	South Africa
3. ,, E. V. COOPER	Samoa ..	South Seas
4. Dr. GILLISON	Hankow ..	Central China

REINFORCEMENTS.

5. Rev. G. J. WILLIAMS ..	Canton ..	South China
6. *Dr. S. LAVINGTON HART..	Hankow ..	Central ,,
7. *Mr. J. WALFORD HART ..	Chung King ..	Western ,,
8. *Dr. WALTON	Hiau Kan ..	Central ,,
9. * ,, BESSIE HARRIS	Hankow ..	,, ,,
10. *Miss MARY HARRIS .. ..	.. ..	.. ,,
11. ,, CARLING	Chiang Chiu ..	South ,,
12. * ,, PARSLow .. ..	.. ..	.. ,,
13. *Rev. R. J. WARD	Madras ..	South India
14. * ,, J. A. JOYCE	Berhampur ..	North India
15. *Mr. HAROLD T. WILLS,	M.A., B.Sc., F.G.S. ..	Trevandrum,
		Travancore ..
		South India
16. * ,, J. E. DENNISON ..	Nagercoil ,, ,,
17. *Rev. E. W. WATSON, B.A.	Madras ,,
18. ,, J. W. GILLIES	Quilon, Travan-	.. ,,
	core ,,
19. * ,, H. H. THEOBALD ..	Benares ..	North ,,
20. ,, A. SIMS	Berhampur ,,
21. *Miss THEOBALD	Benares ,,
22. * ,, MACLEAN	Calcutta ,,
23. * ,, HASKARD	Bellary ..	South ,,
24. * ,, FOOKS .. ..	.. ..	.. ..
25. * ,, CHRISTLIEB .. ..	.. ..	.. ..
26. * ,, DAWSON .. ..	.. ..	.. ..
27. * ,, GOOKEY .. ..	.. ..	.. ..
28. * ,, MACDONNELL	Neyoor, Travan-	.. ..
	core ,,
29. * ,, DERRY	Nagercoil, ,, ,,
30. *Mr. REID	Lake Ngami ..	South Africa

The * indicates those reckoned in the "Hundred."

OUR AUTUMN REINFORCEMENTS.—II.
PERSONAL NOTES.

MISS ISABEL C. DAWSON, and her niece, Miss EVA MARY GOOKEY (daughter of the Rev. H. de Vere Gookey, of Staines) are so inseparably connected with each other that we will speak of them together. They are both daughters of former Indian missionaries, have been working together at scholastic work at home for some years with success, and have both been appointed for the extension of female mission work in the district of Vizagapatam, South India. After completing her education at Walthamstow, Miss Dawson returned to Vizianagram and entered into active mission work, being engaged in teaching native girls in their own language. Quite recently she has been attending the classes of the St. John's Ambulance Association. Both ladies are members of Richmond Presbyterian Church.

Mr. JAMES EVERINGTON DENNISON has had a lifelong training for the special work upon which he will shortly enter—viz., teaching in the proposed new Christian College at Nagercoil, Travancore. Although he has not been trained in any college, he secured a first-class scholarship in 1882, won his certificate as a teacher (1st division) at the end of 1884, and, having passed the London Matriculation and Intermediate examinations, hopes to graduate B.A. this year. He holds certificates for six advanced sciences and tonic sol-fa, and tells us that he had never before felt so truly happy as when he decided last year to seek an opening in the foreign Mission field.

Miss KATE DERRY was born in Cornwall and educated in Launceston and Plymouth. In addition to a high class education, she has had considerable experience in teaching, and in varied Christian work among the young and poor. She is endowed with much energy and is both brave and cautious, though she modestly disclaims any approach to the standard set up in the pamphlet, "What are the Qualifications of a Lady Missionary?" Miss Derry, who is sister-in-law to the Rev. Professor Macey, of Western College, Plymouth, will take up the work recently entered upon by Miss Duthie, the marriage of the latter to the Rev. A. L. Allan leaving the post vacant.

The Rev. WILLIAM JOHN EDMONDS, of Hackney College, is now on his way to Madagascar with Mrs. Edmonds to take charge of the Tsiafahy Mission. Mr. Edmonds traces his conversion to one of Mr. Moody's evangelistic services in London, which he attended at the request of a Christian policeman, with whom he had been conversing. His first missionary impressions, however, were received from sermons preached by the Rev. G. Cousins, at Christ Church, Westminster Bridge Road, and were afterwards strengthened by an address of the Rev. G. A. Shaw. Although the Directors found it necessary at first to appoint him to Samoa, the Madagascar Mission would seem to have a double claim upon his services. The pastoral testimony regarding Mr. Edmonds is that he is an earnest Christian, who has proved his zeal by various labours of love in evangelistic and other religious work.

Miss EDYTH EMMA FOOKS, niece of Mrs. Grattan Guinness, has for several years been engaged with great earnestness and ability in mission work at home and in Germany, and in the instruction of Deaconesses at the East London Institute. For this work her intellectual attainments have well fitted her, and Mrs. Guinness testifies to her being "a born teacher; a great favourite in our large men's night schools and Bible-classes, and, above all, a devoted and sincere missionary in spirit. She is one among a thousand—and we have no small experience." Mrs. McKettrick, of the Congo Balolo Mission, is Miss Fooks' sister, and another sister is a devoted "Captain" in the Salvation Army. The following appreciative reference to Miss Fooks is taken from *Regions Beyond*: "From many a heart in East London, won

to Jesus through her instrumentality, and from many a distant missionary-house throughout far heathen lands—blessed by the remembrance of her life and teachings in the quiet days of preparation before England was left behind for very different scenes—prayers will unfailingly ascend for the blessing of God to rest in abundant measure upon her future service."

Miss ELLEN CATHERINE FOXALL has, since she was fourteen years of age, been more or less actively engaged as a worker in the vineyard of the Lord. She was on the staff of the Manchester City Mission for about four years, and was regarded as one of the best visitors connected with the Mission. At the beginning of last year she became a Deaconess of a mission in Central Openshaw, connected with the Rev. R. Sutton's church. She is possessed of great zeal, and has shown a strong passion for soul winning. In her addresses she has a clear and effective manner of bringing out the truth. She has long had a desire to become a missionary, and has looked upon her home work as a process of training for the foreign field. She left England in September as an addition to the Antsihanaka Mission, Madagascar.

The Rev. JAMES WARDROP GILLIES, of Glasgow, belongs to the Evangelical Union of Scotland, was trained at the Theological Hall, Glasgow, and has latterly been gathering considerable experience and skill in connection with the Medical Mission for the training of medical missionaries, conducted by Dr. A. M. Smith, besides attending classes at the Royal Infirmary. It was after a visit by our Foreign Secretary last year that Mr. Gillies made the missionary question a subject for prayer, and this step resulted in an increasing consciousness that the call of God was upon him to go forth to the heathen. Before entrance upon college work Mr. Gillies was a missionary in Ireland. He is now going to Quilon, Travancore.

Miss BESSIE MAY HARRIS, L.R.C.P. and S., and Miss MARY HARRIS, of Calne, Wilts, are both going to Hankow, the former to take charge of the Margaret Memorial Hospital, and the latter as her helper, and for general work amongst women. They have both received a very thorough education in this country and in Germany, and have been diligent students of foreign languages. Dr. Bessie Harris confesses that she chose the study of medicine for no other reason than as an aid to her missionary work, and, though she now loves it for itself, she still wishes to keep it as second in importance to spiritual work. Our Mission circle at Hankow will be enriched by the addition of two ladies of such devoted spirit.

Mr. JAMES WALFORD HART, a solicitor by profession, is one of "the Hundred," and joins the staff under the new Lay Evangelist scheme. Mr. Hart passed the examination prescribed by that scheme with great success, and was placed at the head of the list. He is a member of the Lyndhurst Road Church, Hampstead, and has been an active worker in the Young Men's Missionary Band. He has



MISS MARY HARRIS.



REV. R. J. WARD.



MISS BESSIE HARRIS, L.R.C.P. AND S.



MR. J. WALFORD HART.



MR. J. E. DENNISON.



REV. ANDREW SIMS.



REV. J. W. GILLIES.



MISS DERRY.



MISS MACDONNELL.



MISS PARSLow.
MISS DAWSON.
REV. J. A. JOYCE.

REV. G. J. WILLIAMS.
REV. H. H. THEOBALD.
MISS FOXALL.

MISS GOOKEY.
MISS HASKARD.
REV. W. J. EDMONDS.

helped in Sunday-school work, mission-room meetings, open-air speaking, hospital and lodging-house visitation, and Gospel temperance work, and is well fitted, by education and culture, for the work which awaits him at Chung King, Western China.

MISS MARTHA ELIZABETH HASKARD was born at Nottingham, and is a member of Addison Street Church. She has been brought into close communion with the Saviour through much affliction and bereavement, and her desire to be a missionary is the growth of years. As a Sunday-school teacher, mission-worker, and visitor of the sick poor, she has had the unspeakable joy of leading many to Christ. Her destination is Bellary, South India.

The Rev. JOHN ALFRED JOYCE, a son of the late Rev. A. Joyce, formerly a missionary of the Society in Jamaica, has inherited an attachment for the foreign field, and has from his boyhood cherished the desire to be a missionary. Before his entrance into Cheshunt College, he was engaged in business at Hastings for several years, and derived great spiritual help from the valued ministry of the Rev. C. New, who encouraged him in the Divine life and service. For the past three years he has been pastor of Loughborough Park Congregational Church, Brixton.

MISS MARGARET ELIZA MACDONNELL was born at Myroe, co. Derry, and completed her education at a Boarding School (Miss Black's) in Belfast, where, also, two other ladies now labouring in China were educated. She was trained as a nurse at the Royal Infirmary, Edinburgh, and when she offered her services to the Society she was matron of the Beccles Cottage Hospital, the medical staff at both institutions according her high praise and mentioning her great kindness to her patients. Joining the Congregational Church at Beccles, she received much help from the earnest ministry of the Rev. W. H. Muncaster, B.D. Some years ago, she helped in a Chinese Mission Class in New York. There is a singular appropriateness in her appointment to Neyoor, for it was the sister of Dr. Fry, of that station, who was the means in God's hands of attracting her into missionary work.

MISS MARY HOPE PARSLAW is the second lady in this list who speaks of having been brought to a final decision in regard to mission work through the fervour of the Southport meetings. She has proved herself exceptionally fitted for evangelistic work, and, indeed, is enterprising and fearless in all work for Christ. She has engaged in Sunday-school work, and in visitation of the sick, during several years (being a member of Formby Congregational Church) and in the depth of winter has walked miles to conduct a cottage meeting in a neglected country district. Her testimony for the Saviour has frequently been blessed to the conversion of others. Her destination is Chiang Chiu.

The Rev. ANDREW SIMS after studying at Regent's Park College, and passing the London Matriculation and Intermediate Examinations, spent two years as a missionary

in Ceylon, in connection with the Baptist Missionary Society. Circumstances rendering it desirable for him to return to England, he became head master of the Grammar School, Clifton Rock, Tenby, and has proved a very acceptable supply in the churches of the county. Since his marriage his thoughts and interests have been specially drawn to Central Africa—Mrs. Sims being sister to Mrs. D. P. Jones, of our Mission at Fwambo—and he desired to labour there, but willingly fell in with the wish of the directors that he should go to Berhampur, North India, the directors feeling that his past educational work afforded promise of a more useful career in one of the Eastern Missions.

The Rev. HORACE H. THEOBALD has given up the pastorate of Zion Congregational Church, Kirkham, in order to join our Benares Mission, where a former Lancashire college friend (Mr. Parker) is stationed. Mr. Theobald's father was one of Dr. Mellor's most earnest workers at Halifax, and the doctor's prediction that "every member of such a family was bound to be minister or missionary," has been largely fulfilled, for a son and daughter are already in the mission field, and Mr. Theobald is taking another sister to Benares with him. Before leaving college Mr. Theobald was greatly moved by our Foreign Secretary's appeal for men, and, since the Forward Movement was started, his thoughts have been increasingly directed to foreign work. One utterance of Mr. Thompson's seems to have particularly impressed him—viz., "The young ministers who have had experience of work amid the many restrictions of limited home spheres, and feel that they have strength enough, energy enough, heart enough, for ten times their present opportunity: is their vision so dim that they cannot see openings for heroic service in the great world field?" His lot having for a time been cast in the home ministry, Mr. Theobald, be it added, has bravely inaugurated aggressive work in the neighbourhood of Kirkham.

MISS ROSE M. THEOBALD has been engaged in evangelistic work for eight years, principally in connection with the Salvation Army, which she only left in order to become a helper to her brother at Kirkham. She is a good speaker, and her past success in leading others to the Saviour is full of promise for the future. She has been conscious of a more settled desire to become a missionary since the memorable Congregational Union meetings at Southport last autumn. As is stated above, she is to accompany her brother to Benares.

The Rev. R. J. WARD's pastorate began in 1864 at St. Hclens, Lancashire, where he has exercised a powerful ministry up to the present year. And now at last, as he explained at Exeter Hall in May, he has been made a missionary by the sheer force of arithmetic—by the lamentable disproportion between the work to be done and the workers. He believes, too, that as the tide of zeal for missions rises it will become more and more easy and less and less remark-

able for men to give up work at home for work abroad. When Mr. Ward's intention became known, Mr. Theobald, to whom we refer elsewhere, wrote to the Mission House:—"Mr. Ward is greatly beloved in Lancashire; his offer of service will send a thrill through the churches, and will lead others, I trust, to follow his example." In March last Mr. Ward was elected Chairman of the Lancashire Congregational Union. He is going to Madras to work among English-speaking Hindus, and will have the pastoral oversight of Davidson Street Church. Having set his hand to the plough, he is not daunted by the greater risk he is running than would attach to a younger man, for, as he says—and we may all learn a lesson from his courageous remark—"life is a thing of quality rather than of mere quantity."

The Rev. GEORGE JOHN WILLIAMS, of Hackney College, was, as reported in last month's CHRONICLE, ordained at Sheerness early in September for work in Canton. He is a member of Alma Road Congregational Church, Sheerness, which has a former Madagascar missionary (the Rev. J. Riordan) as its pastor. Mr. Williams was one of those who responded to the special appeals for volunteers made early in the present year, although his desire for foreign work has, he feels, been rather a growth from early life than any actual formation of a new desire.

Rev. JAMES SHARMAN, B.A., B.D., studied at Wesley College (Sheffield), University College (Liverpool), and Hackney College. Indeed, he has been identified with college training both as teacher and as student. At the age of sixteen he was greatly impressed by an appeal in "China's Millions" for a Christian tutor for mission schools in North China, and, although he was anticipating the scholastic profession, he felt the article in question to be a direct call from God to find his sphere of work, when duly qualified, in the mission field. From that time the cause of missions has been the grand inspiration of his work of preparation. He has engaged in Sunday-school, open-air, and lodging-house work, and in Christian work among the police and railway men in Sheffield. He is a member of the United Methodist Free Church, his grandfather (the Rev. J. Guttridge) having been a noted preacher in that body. He is also a nephew of the Rev. W. A. Guttridge, M.A., Congregational minister, of Sheffield.

Miss AMY EASTER BROCKWAY was born at Peulton, South Africa, whilst her father, the Rev. T. Brockway, was missionary there. Her parents subsequently removed to Madagascar. During their visit to England in 1882 she joined the church at Clapton Park, and in 1886 she rejoined her parents at Ambositra, Madagascar, and has since taken part in the work of teaching. Having spent sixteen years in Madagascar, Malagasy has become almost as natural to her as the English language.

Mr. JOHN EDWIN REID will accompany Mr. Wookey to Lake Ngami as an artisan assistant missionary. He has been an active member of St. Luke's Church, Victoria

Docks, for the past seven years. For three years he visited large encampments of gipsies, going from tent to tent reading God's word and distributing tracts, and since the encampments were done away with he has, in addition to his daily avocation, assisted in work amongst the hundreds of Lascars to be found in the Dock district.



CHRIST FOR THE NATIONS.

By REV. W. A. ESSERY.

"Unto Him shall the obedience of the peoples be."

HEED the Voice Divine, ye nations!
 God's great Prophet true is come,
 Words with healing consolations
 Brings He from our Father's Home;
 Other teachers restless, groping,
 Thicken Nature's dreary night,
 He, the Truth, with error eoping,
 Sheds the calm and flawless light.
 Hither turn, ye sin-cursed nations!
 God's High Priest for man appears,
 He forbids your vain oblations,
 He the Cross of Life appears;
 Lamb of God, the One most holy,
 Bears your sin, for sin He dies,
 Lose your guilt by prayer lowly,
 Trust His perfect sacrifice.
 Rise from thralldom, O ye nations!
 God's new King for earth is near,
 Futile man's best wrought creations
 How to rule in love sincere;
 Open wide your hearts to Jesus,
 There permit His will to reign,
 Freedom by His law He gives us;
 Rise! Be free! Drop every chain!
 Turn, O turn to Christ, ye nations!
 Weary with the woes of time,
 He alone your aspirations
 Makes realities sublime;
 Bend your knees in true obedience,
 Set His law within your hearts,
 Then by freedom's blessed sequence
 Love prevails, earth's woe departs.

TWO SALEM MISSIONARIES CALLED HOME TO REST.

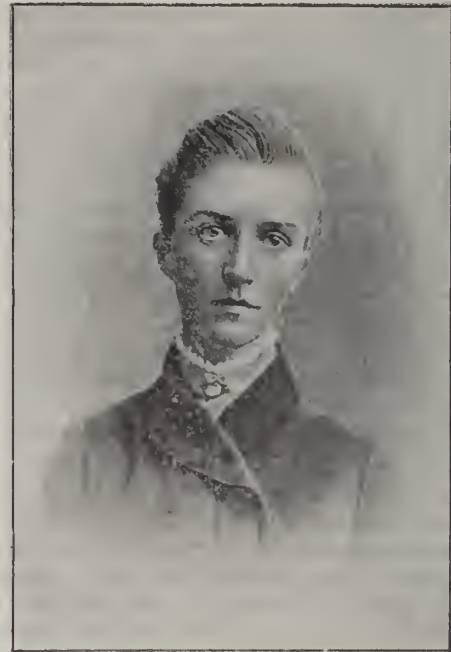
I.—MISS LOIS AINSLIE COX, OF ADELAIDE.

MISS LOIS AINSLIE COX, of Adelaide, was Australia's first missionary in connection with our Society. This fact was in itself sufficient (as the Rev. Joseph King has remarked in the Australian edition of the *CHRONICLE*) to create special interest in her work, but the deep interest which gathered around her was evoked by her own personal character, and the promise she gave of an exceptionally useful career.

"Our loss," says Mr. King, "is a very great one. Our hopes were high, and our sorrow at the loss is correspondingly great. To those who knew her personally the sorrow is still deeper. But while we sorrow on account of her death, for her life we are devoutly thankful. Our churches will always have reason to be thankful for this, that their first missionary was one so wholly consecrated to the work she undertook. Lois Cox was only two years in the field, but so intensely earnest was she—not in an excited and hysterical sense—but in deep feeling and self-sacrificing consecration, that, we are told, the heathen, even before she could speak to them in their own language, felt the gracious influence of her life, while her associates caught a new inspiration from her example. It was a young Christian life with a strong and striking personality, full of reserve force, amiable, talented, intense, given to Christ; and such lives always tell by their quiet and irresistible influence."

Miss Cox was the eldest daughter of the Rev. F. W. Cox, the pastor of Hindmarsh Square Congregational Church, Adelaide, which position he has held since 1857. On her mother's side, Miss Cox was by an interesting family link connected with the foreign mission-field. Fifty years ago, before female missions were thought of, Miss Aldersey, a Christian English lady, was labouring amongst Chinese women and children at Ningpo, in China. That lady was a great-aunt of Miss Cox. Entirely at her own expense, she went to China, when entrance into that empire was most difficult. When she left China she retired to South Australia, where she remained for the rest of her life. Miss Cox went to school with two nieces of Miss Aldersey, whose school was not far from her house, and which, after her death, was removed into the house which had belonged to her. We are told that through Miss Aldersey's influence a missionary atmosphere pervaded the seminary, and it is a remarkable thing that the four missionaries of the London Missionary Society who have gone from Adelaide—Dr. Davenport, the Misses Goode, and Miss Cox—were all scholars there. Upon her acceptance by the Society, she was appointed to South India, and proceeded to Madras in December, 1889. At Madras she was associated with Miss Barclay, and into the school work, as far as she was able while she was acquiring the language, she threw herself with

much earnestness. In January, 1891, she was removed to Salem, and she soon proved herself equal to the claims of the new position. Her resources as an organiser were shown in the new schools she quickly called into existence. In January, 1892, Miss Cox's health was so impaired that she was urged to return at once with her mother to Adelaide. The strain of overwork, under climatic conditions which she did not sufficiently consider, had so enfeebled her constitution that serious symptoms of disease had appeared. Although everything that home-nursing and skilled medical treatment could do was done, sooner than was expected death came as a sleep, and she rested from her labours. She



MISS LOIS AINSLIE COX.

died at a quarter past nine p.m. on Wednesday, August 10th, in the twenty-seventh year of her age."

"During her brief career in Salem," says the Rev. W. Robinson, "Miss Cox gave promise of exceptional ability in several directions of missionary work. She was wholly consecrated to the service of the Lord Jesus Christ; was tenderly solicitous for the welfare of her Hindu sisters, and ungrudgingly gave them of her best. I want to avoid the language of unstinted and indiscriminate eulogy, for nothing would have grieved her more than to hear her good deeds spoken of in any way. Publicity she avoided, and it was only when silence would have been misconstrued that she would allow herself to speak out. I send you her own report of her year's work in Salem; you must read into it her great love and earnestness and consecration—these things she her-

self would not write about. She was very clear in her convictions as to duty, and resolute in carrying them out. One woman in Salem, whose dissolute and shameless life had been a sore trial to us for years, was led to humble penitence and a pure life by the example and teaching of our departed sister. It is some comfort in our sorrow to know that God gave Miss Cox this token of victory, and sent her away with a song in her heart, even amid the disappointment of having to leave for a time her greatly-loved work."

We sympathise deeply with Mr. and Mrs. Cox and family, to whom this has been such a heavy blow. Mr. Cox tells us that widespread and profound interest has been excited, as evidenced by the torrent of letters of sympathy from all parts, and he believes it will be fruitful in the Colonies. Happily his daughter endured no acute suffering; the whole course of the disease was as a lamp slowly dying away from want of vital oil. Mr. Cox adds: "Her heart was in her work to the last, and not long before her death she handed me cheques for £20 for the purchase of 'Adelaide House,' at Salem, as an orphanage where the children of the numerous families bereft of their heads in the very distressing seasons lately occurring can be trained under Christian influences. The bungalow where my daughter lived, the compound, and some go-downs on the property, which can be easily converted into schoolrooms and dormitories, can be purchased for £250. The Australian societies mean to purchase the whole."

II.—THE REV. C. MUTTU, NATIVE PASTOR.

OUR esteemed pastor, the Rev. Charles Muttu, died on August 17th in the fifty-sixth year of his age and the thirty-second year of his ministry. For some time past our brother had been ailing, but none of us thought the end was so near. I have learned, since his death, that his own feeling was he would not be better on earth. On the 16th of August, having unexpectedly returned from camp, I found a note awaiting my arrival, in which Mr. Muttu begged me to go at once to see him. I did so, and he seemed better. This was illusive, for a note came a few hours afterwards to say that he was dead. The cause of death is said to have been disease of the liver, complicated by other less serious ailments.

Mr. Muttu was born in Madras of heathen parents. As a boy he attended the London Mission Institution, and, becoming convinced of the truth of the Christian religion, he was baptized by the Rev. G. Hall. After a time of probation, during which his strong desire to become a Christian preacher showed itself, he was admitted to the theological classes, and acquitted himself with credit in his studies. He owed much to Messrs. Hall, Duthie, and Ashton, and always spoke of them with much affection.

Passing out of the Institution he began work with the Rev. M. Phillips at Tripatur. This was the commencement of a long and close fellowship in service. Mr. Muttu excelled as a street preacher; he feared not the face of man

and his singular boldness helped him through many a stormy time in the bazaar. About 1872 he became the first pastor of the native church here, and continued in this office up to the time of his death. He was a very able preacher, spared no pains to find out the meaning of his text, and he gave the people of his best. Owing to no fault of his, his ministry was not appreciated by some of the people as it ought to have been. He was uncompromisingly honest, and expected others to be the same. He would not prophesy smooth things to



REV. C. MUTTU.

win popularity. Of late his sermons gained much in power and sympathy. Most earnestly

"He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way."

May we follow him as he followed Christ.

WILLIAM ROBINSON.

The Rev. Maurice Phillips, of Madras, writes:—"I cannot tell you what a void his death has caused in my heart. He and I began our missionary career at Tripatur thirty years ago. We travelled, toiled, suffered, and rejoiced together for twenty-four years in the Salem district. He was a man whom I loved much, and esteemed very highly for his sterling qualities. He was a fine Tamil scholar, and a fluent, though not an eloquent, preacher. His sermons were always well prepared and very practical. We thank God for his life—a life transformed by the power of the Gospel from the gross heathenism of this land."



PASTOR WARNECK, preaching on the occasion of the yearly festival of the Rhenish Missionary Society, referred to the relatively small extent of mission work among the heathen as compared with the work done at home. Deducting, he says, the 155 missionaries sent out by the Moravian Church, there are only 450 German and Swiss foreign missionaries; while the home workers (ministers) number 15,000—*i.e.*, forty times less abroad than at home. Again the contributions for foreign missions amount to £150,000 as compared with some £5,000,000 expended on the home churches. Dr. Warneck said he could not present the figures relating to England and America, but he reckoned that the whole number of foreign missionaries throughout the heathen world is, in round figures, 4,000; and the total income of all missionary societies is £2,000,000; and this is all that is done for the 1,000 millions of heathen. Not so meagre, he adds, as is done for the six Eastern Provinces of Prussia. As to the reasons of this sad disproportion, Dr. Warneck said that the fact that there is no living Christianity in large sections of the Church is not a full explanation of the matter. The reason, he thinks, is that the world-embracing character of redemption is not sufficiently realised by Christian people.

A MISSIONARY at Hohenfriedberg, in East Africa, reports that among the young Waschambas there is a great desire to learn. Almost every day young men come asking to be taught to read. Most of them are very diligent and make good progress. Six of them are sons of chiefs; one is a married man. A son of one of the chiefs attends Divine worship regularly, and evinces much interest. The missionaries are translating Bible stories into Kischumba, and circulating them among their pupils. Two young men are being prepared for baptism; one of them has spoken with his father, a chief, on the subject, and has not been opposed. He is now living at the mission station.

TAHITI.—The Theological School, opened in 1889 by the Higher Council of the Tahitian Churches, is under the direction of Pastor Brun. Its first pupils were five in number, four of whom, after passing a good examination, are working as pastors in Tahiti and Tamaian. The present class consists of five pupils from five different islands. More could easily be received if funds permitted. The instruction given is simple, but adapted to the needs of the case.

THE following from the South Seas is interesting:—The Paris Missionary Society reports respecting two stations of theirs in the Island of Niorea. The parish of Haapiti is composed of three villages, and is presided over by an intelligent and zealous pastor. The Sunday-school is making progress, the

religious services are fairly well attended, this being largely due to the singing, for which the choir carefully prepares. The Romish Mission is displaying great activity in this district, and appears determined to make it the basis of operations. It is putting up building after building, and has founded an agricultural colony by means of Roman Catholic islanders from Easter Island and from the Pomotus. Happily, these assaults have hitherto met with an honourable resistance. It is in regard to the schools that the chief danger lies.

THE parish of Afareaita is also composed of three villages somewhat remote from one another. The church members are doing battle with drunkenness by trying to make their meetings as interesting as possible. Religious instruction is advancing, thanks to the pictures which have been printed for these parishes. The scattered character of the population is a great obstacle to evangelisation.

IN Java a missionary had among his people a man whose general conduct and bearing were such as to induce him to take him as a helper. In this position he conducted himself for some time most honourably. At length he wished to give up his work. On being asked the reason, he said that he had to preach the Gospel, and yet his heart was quite dark. On being questioned further, it appeared that he had not realised the forgiveness of his sins. After some conversation on the subject he was able to tell the missionary that he had come to understand the full message of the Gospel, and that his heart was filled with joy. Shortly after he told the missionary the story of his life. The name he was known by was not his true one. He had left his native place, and adopted an entirely new name in order to avoid detection. He had, when employed in an office of trust, stolen some £30, and accordingly was wanted by the police. Thus far he had eluded them; but now he felt that he must give himself up to justice. He did so, and so unique was the case of a defaulter surrendering himself, that he was dealt gently with, and condemned to only three months' imprisonment. What may be the effect on the people, when they know all the facts of the case and see the power of the Gospel, remains to be seen.

MAHOMET forbade the translation of the Koran, but he required that all his followers should repeat five times every day the opening prayer of the book. Consequently, millions upon millions of Mohammedans gabble through the prayer without any understanding of its meaning. A missionary in Java was informed of this fact by a very intelligent teacher who had embraced Christianity. When the Arabic words were explained by the missionary, the young man was amazed to find what a beautiful prayer he had all unconsciously used for many years. It is as follows:—"Praise be to God, the Lord of the world, the all-merciful, the King of the judgment day. We will serve Thee, and will fall at Thy feet and adore Thee. Lead us by the right way, the way of those upon whom Thou lookest in mercy, with whom Thou art not angry, and whom Thou dost not allow to fall into error. Amen." By many in the present day Mohammedanism is exalted as a system equal, if not superior to Christianity, but it is clear that all who wish to abide by its precepts

must either learn Arabic, or else begin their discipleship by violating Mahomet's express command, and accept translations of the Koran.

IN *Work and Workers* recently was given a photograph of unique interest, for it is a picture of "the first missionary ever sent forth by native Christian India to foreign lands. At least, it is the first instance of which we have any knowledge. The name of the good man is John Williams, a not inappropriate name for an evangelist to the Southern Seas. But although the name is not oriental, the man is an Indian Christian, pure and simple. 'But,' it may be said, 'why send missionaries from India to Fiji?' Surely this is a new way of "carrying coals to Newcastle!" There are, we believe, some twelve hundred imported labourers in the islands, a large proportion being Indians of the poorest, lowest, and most degraded classes. These people have taken their heathen faith and their bad morals with them to Fiji. Differences of race, custom, and language have made it difficult to do anything towards improving the moral and religious condition of these labourers, and yet it has been long felt that some determined effort should be made to cope with a growing evil. Not unnaturally, the eyes of the missionaries in the South turned towards India, in the hope of securing an evangelist of the same race as the colonists. Almost the last business in which the sainted James Calvert was engaged was this of providing an Indian evangelist for Fiji. Application was made to the Lucknow and Benares District, and, to the honour of the brethren there, be it said that out of their need, and in spite of their own pressing requirements, they found a good and willing man, and gave him up for Fiji."

THE daily papers have reported the fact that the French Government have, through their Ambassador, called the attention of the British Government to the supposed dangers of any religious *propagande* amongst the Moslems of Algeria. They think it likely that it will stir up the fanaticism of the people and cause political trouble. They intimate that they do not allow their own subjects to engage in it, so cannot permit foreigners to do so, and threaten that if missionaries are not withdrawn they will be under the painful necessity of expelling them. The Council invite the fullest investigation of their work, and are assured that such an investigation can only prove that they have ever worked in perfect loyalty to the great nation under whose protection they have lived. The North Africa Mission was formed in 1881 from a deep sense of the pressing spiritual needs of the Kabyles of Algeria, who, with the rest of the Moslems of North Africa, were quite unevangelised, and was then called the Kabyle Mission. In 1883 it was reorganised, and widened its sphere to the other Berber races. Since then, under the name of the North Africa Mission, it has step by step extended its work, establishing stations in various towns of Morocco, Algeria, Tunis, Tripoli, and Egypt, with a branch mission in Northern Arabia. It aims at spreading through the whole of North Africa and North Arabia, amongst the Moslems, Jews and Europeans, the glad tidings of His love. Its character is like the Young Men's and

Young Women's Christian Associations, evangelical, embracing those of all denominations who love the Lord Jesus in sincerity and truth.

THE Society for Promoting Female Education in the East is essentially a woman's organisation. Its foreign workers are, of course, all women, and women manage its affairs at home. Indeed, Sir Walter Farquhar, who has been treasurer of the Society for very many years, is the only man officially connected with it. Yet it would be difficult to say that the work suffers in consequence. The need for more workers is urgently felt.

THE Committee of the British and Foreign Bible Society have already been able to make a most hopeful appointment by way of filling Mr. Brodie's place. The Rev. E. H. Pearce graduated with honours at Cambridge, and has for some years been assistant master at Christ's Hospital. Young, energetic, and with special opportunities of becoming acquainted with the Society's work, Mr. Pearce will, it is believed, show himself fully qualified for his responsible position. It should be added that Mr. Pearce is nephew of the Rev. Canon Edmonds, of Exeter.—*Bible Society Reporter*.

INGENIOUS METHODS OF AIDING THE BIBLE SOCIETY.—(1) "I have great pleasure to-day in sending you the enclosed 15s. for the Bible Society from my Bible-class. It is the outcome of a new plan. I gave them (fourteen who were present one Sunday) one penny each, which was to be 'traded' with and increased as far as possible by selling and buying again. Eleven of their number have brought more than £1 10s., in amounts varying from 5s. 6d. to 4d., to be divided between the Bible Society and Dr. Barnardo's 'Babies' Castle.' I am delighted to forward the 15s. to you." (2) "Whilst canvassing," writes a lady, "for subscribers for the Bible Society, one day I entered a shop, where I ought to have called a fortnight earlier, for, on announcing my errand, the owner told me he believed he had something for the B. and F. B. S., and, taking up a collecting box from the counter, he added how anxious he had been to send it in before the annual meeting, but regretted he did not know my address. I remarked that his box rattled as though it had a good amount of coins in it. The man, who was a jeweller, offered to explain how he got contributions from his customers. I lent a willing ear whilst he told how, frequently, one and another would get him to do some little job, for which he did not know what to charge, it was so very small. On such occasions he just presented his collecting box, begging that it might receive some little contribution, rather than that he should charge anything for so trifling a piece of work. He felt sure that often his customers were disposed to drop more into the box than he would have had, had he made some charge, and deposited it himself in the box. The collector relating this hopes others who keep a box on their counters may follow this example and feel equally encouraged."—*Bible Society Reporter*.

"CLOUD after cloud of temporal trial passes across the bright spiritual prospects of the mission on the Mosquito Coast, Central America. Recent periodical accounts have had to tell of first one and then another death in the ranks of the missionaries

until there came the departure in one day of the faithful superintendent, Br. Erdman, and his devoted wife. And now we have to chronicle the foundering of the *Meta*. We have lost the little sailing ship so well adapted to the requirements of the coast, so indispensable to convey the missionaries, mails, provisions, and other necessaries to our nine stations to the north of Bluefields. Yet the full particulars of this calamity will call forth a note of deep gratitude to God, who in His mercy averted the loss of the valuable lives imperilled by this sad accident. It is remarkable that though there have been several serious accidents to our vessels since the missionaries bought the first *Meta* in 1858, no life has been lost in these thirty-four years. The stores for the northern stations were valued at £350, and as the *Meta* herself was not insured, her wreck involves a further loss of £400. But she cannot be replaced for that sum. The missionaries call her the best vessel we ever had. Before she became the property of the Mission she had been employed in the rum traffic. The private losses of the missionaries are considerable."

CHINESE CHARACTERISTICS.—Speaking at a meeting of the College of Medicine for Chinese, Hong Kong, in July, Dr. Cantlie, Dean of the College, said:—"Anyone who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent nor weakens the ardour of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity: the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract."

DIRECTOR HARDELAND, of Leipzig, who for thirty years was at the head of the Society, has been compelled to seek a position of less work and responsibility. When he entered on his position as Director in 1860, the number of Tamil converts connected with the Society was 4,600, and now it is over 14,000. Then there were nine missionaries, and now there are twenty-six. The pupils in the schools were 1,000, and now there are 4,700.

It is calculated that the whole of the islands included under the title FRENCH POLYNESIA would not fill, if placed together, more than two or three medium-sized *arrondissements* in France, and that the total population, all of the same race, 28,536, is about double that of the least populated *arrondissement*—Barcelonnette. All the French establishments in Oceania are under the direction of a governor-general settled in Tahiti. All the islands and archipelagoes other than Tahiti and Moorea are entitled secondary establishments of Oceania. Representatives of the Governor reside there, and are called administrators. There are five administrative divisions besides the protectorate of the isles of Rurutu and Rimatara—viz., the Marquesas, the Tuamotus, the Gambiers, the islands of Tabuai, Raivaivai and Rapa, and the Windward Islands.

THE BERLIN MISSIONARY SOCIETY No. 1 (there are two others), has long laboured in Cape Colony, Caffreland, Orange Free State, the Transvaal, and Natal, and of late has extended its operations to East Africa. It has also been at work in China for some years past. Its last report shows that it has 11,456 communicants at the various stations in Africa. It has twenty-three young men training for service at the Mission House in Berlin. The following extract from the report of the missionary stationed at Königsberg, in Natal, is encouraging:—"Twenty-five years ago the number of baptized heathen in Natal was 2,000, and now there are 8,000. Again, the farmers, who formerly looked coldly—to say the least—on the Mission, now regard it with favour, and welcome the missionary when he comes to speak to their coloured servants. The missionary at Königsberg says that his congregation consists of 341 baptized persons. The number, he adds, would be much larger but for the action of the Wesleyans at one of his out-stations. By promising more speedy baptism to those deserving the rite, they succeeded in winning over nearly all the members of the station."

UNLOOKED-FOR BLESSING ON MISSION WORK.

IN the course of my summer holiday I was sailing down Windermere Lake in company with a middle-aged man and one much younger, who was evidently his son. In a little while we knew where each other hailed from. It turned out that for years he had lived in Northern India, and was home for a brief holiday. He was the manager of a large factory in the city of M—, where are other European residents.

"You have seen, then," I said, "something of missions in India. What is your opinion of them?"

"My opinion is the highest," he emphatically replied. "So long as England maintains her missionaries in India she will not lose India, for they form the best opinion in India, reveal the best side of Christianity, and help to create a pure conscience in the land. Moreover," my friend proceeded, "I have the best reason for supporting and thanking God for missions. For eighteen years I was in business life in England with churches all round me, but I knew nothing in my heart of the power of the Gospel."

"How then did you discover it?"

"Gradually under the teaching and influence of Messrs. H— and I—, two of your own missionaries. For them and the mission services at your station at M— I have every reason for abounding gratitude to God."

One of the missionaries named has now gone to his reward, the other remains and carries on devotedly a work which is among the hardest in our great Eastern fields. But the influence of our stations in the great Indian cities cannot be over-estimated in relation to the Anglo-Indians and civil and military circles. Our soldiers often rejoice in the words of our missionary, or in the sweet Christian songs and kind interest of his devoted wife. And for those who leave their native land to find their way to Christ by the Ganges, or in the vast marts of Chinese ports, or in the circle of the Cape, through the labour and life of our missionaries to the heathen, let us thank God, and bid our brethren, by such cases, to take courage.

J. P. P.



TROPHIES FROM AFRICAN HEATHENISM. By Robert Young, F.R.S.G.S., Author of "Modern Missions," "Light in Lands of Darkness," and "The Success of Christian Missions." With Map. London: Hodder & Stoughton, 27, Paternoster Row. 1892. Price 3s. 6d.

THIS neat little volume contains a number of brief biographical sketches of Kafir Christians. With nearly all of those whose cases are narrated the author had more or less personal intercourse. The information thus obtained was supplemented by that placed at his disposal by friends living in South Africa. An Introduction on Mission Work in South Africa, a stirring chapter at the close on the Liquor Traffic, and an admirable map of South Africa all help to enhance the value of the book, which will serve a useful purpose as showing the power the Gospel exerts over native hearts and lives.

WORK FOR THE BLIND IN CHINA. Parts I. and II. By Miss C. F. Gordon-Cumming. London: Gilbert & Rivington, Clerkenwell, E.C.

IN this interesting booklet the distinguished authoress describes the humble and earnest work of a noble and ingenious man. For several years Mr. Murray, of Peking, has devoted his best energies to the task of maturing a method for teaching blind Chinese (who number half a million) how to read. This book shows how he is accomplishing his purpose. Many missionaries bear testimony to the practical success of his method.

A FOOTNOTE TO HISTORY. Eight Years of Trouble in Samoa. By Robert Louis Stevenson. London: Cassell & Co., La Belle Sauvage, E.C. 6s.

FOR many persons doubtless the most interesting fact about this altogether remarkable book will be that given on the title-page. That the author of "Treasure Island" should first have chosen one of the islands of Samoa as his future home, and then have undertaken to write the story of the wrongs of its interesting and lovable people, will surely create additional interest both in the author and in the people whose cause he advocates. And those whose interest in a Polynesian people is born of Christian philanthropy will rejoice in the spirit and temper of the book as well as in the indirect good it will accomplish. As a record, and in so far as it is a record of events, Mr. Stevenson's "Foot-note to History" is, we gladly and confidently affirm, unimpeachable. Mr. Stevenson will permit a personal tribute of admiration for the way in which he has accomplished what the writer of this notice knows to have been a delicate and difficult task. Eighteen months before he went to Samoa the world had heard, through his letter to the *Times*, that Mr. Stevenson had espoused the Samoan cause. It was to be expected that when opportunity served, the writer of the letter would seek and sift and arrange, as he has now done, all available evidence for as faithful and impartial an account as he could give of those years

of trouble. And *such* this record will be acknowledged to be by those whose experience goes back to those not-to-be-forgotten times.

But this book is more than a record of events; it is a plea for the recognition of Mataafa, or for his association in the rule and kingship of Samoa. And this is a more delicate and difficult task than gathering evidence of the part played in the drama by the various actors. In stating his estimate of the persons whose actions or omission to act made the history of those years, Mr. Stevenson has done so with such studied moderation and deference that it is ungracious to say that to some he has been less than just and to others he seems to be more than partial. Yet some will think such to be the case who, to take an example, are not of those who can wish for a return of the Brandeis administration, or can admire the policy pursued either by that gentleman or his advisers. And, with reference to the plea for Mataafa, it is at least reasonable to say that Mr. Stevenson's motto, "*Arma nondum inexpiatis uncta cruoribus*" may not have been the only thing which led the representatives of the three Powers represented at the Berlin Congress to restore the *status quo ante*, and to avoid the anomaly which Mr. Stevenson criticises in the early part of his book of a king and a vice-king. It may have seemed to the representatives of the United States that the exile of Malietoa Laupepa was an injustice which should be rectified as might be possible; and the other representatives may have looked upon that act as unnecessarily severe. Such is a possible plea on behalf of the somewhat severely abused representatives. In the absence of other evidence, it might have helped the cause of peace and union in Samoa to have recognised more fully this aspect of the case for Malietoa Laupepa. It is certain, as things stand, that to urge this in Samoa as the reason for the exclusion of Mataafa from association with his kinsman in the kingship can scarcely conduce to the restoration of the condition of amity between the two chiefs which existed in Samoa when Mr. Stevenson arrived there in September, 1890.

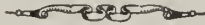
It is a beautiful picture Mr. Stevenson gives of the relation, so honourable to both, that existed between the two chiefs when our author first met them, and *the picture is true*. One might emphasise more strongly than Mr. Stevenson has done the chief reason why those relations were disturbed, and ultimately, to the loss of all, abandoned. First by the proclamation of the three consuls, and then by the public declarations of the official sent by the three powers to administer the Act of the Berlin Convention, Mataafa was excluded from the position he had gained.

On the other hand, Malietoa Laupepa's claims on the loyalty of his people are great. The vast majority of both Samoans and others able to judge from the past history of both Mataafa and Laupepa will consider the claims of the latter to be much greater than Mr. Stevenson seems able to allow. It is, moreover, admitted that there were other forces at work to bring about his restoration to his people besides the arms of his illustrious and most able kinsman, Mataafa. These reservations notwithstanding, we are grateful for the book, and trust it may do what Mr. Stevenson and all who have the interests of the people of Samoa at heart sincerely wish—viz., make for the cause of peace, and righteousness, and good government. At any rate, it is well that Mr. Stevenson's

admirers (and they are myriad) should know that the great master of our English tongue is no recluse, but has an earnest desire to help the people among whom he has chosen to live.

Some minor things might have been noticed in the book. Occasionally Mr. Stevenson has been misled in the rendering of the beautiful Samoan speech—*e.g.*, Samoans do not speak of “*eating the wind*,” but if we are to translate a significant idiom literally, they “*seek the wind*” when they go for change of air. His account of chiefs’ language, and of the communistic system, is interesting; but, since both have a history, and both have suffered, like many a good Samoan custom must by the introduction of modern and apparently incompatible foreign elements, we may yet sigh to have both in their native purity.

J. E. N.



LETTER TO THE SECRETARY OF THE “WATCHERS’ BAND.”

DEAR MISS HEBDITCH,—Mention has already been made in our CHRONICLE of the C.M.S. “Gleaners’ Union.” I have been reading, in the September number of the *Gleaner*, a most interesting account of one of their monthly evening meetings in Australia, written from Sydney, by Mr. Eugene Stock, of which I think members of our “Watchers’ Bands” would like to hear. About one hundred were present.

I will not give a full description of the meeting as it appears in the *Gleaner*, but just thought I would mention the one item on their programme which I should like to see on some of ours, and which follows up your suggestion, or rather request, that all our “Watchers” shall make a point of reading our L.M.S. CHRONICLE.

The item is this:—“*An Examination on the Last Number of the ‘Gleaner.’*” “The secretary,” we read, “taking in his hand the *Gleaner*, proceeded, in the briskest possible way, to ask question after question upon its contents, page after page. Almost every question was answered instantly, sometimes by a chorus of voices both male and female (the male much preponderating!), and sometimes by a single voice with, perhaps, a little hesitation. The questions themselves were remarkable. The examiner must have mastered the number as very few of us at home do.” I will not quote the deeply interesting questions and answers given, but the whole account of the meeting sets forth the living and true interest these “Gleaners” are showing in the work of their foreign missions.

Would it not, indeed, be well if all our L.M.S. “Watchers” could each month respond to any questions which might be put from our Missionary CHRONICLE. If any Band will take up this suggestion for holding a “monthly missionary examination,” I shall not be sorry that I have written to you about it.—I am, dear Miss Hebditch, sincerely yours,

A “WATCHER.”



THE Ashton-under-Lyne Missionary Auxiliary celebrated its anniversary on October 16th and three following days. The contributions during the past year were more than double what they were in 1867. A quinquennial comparative statement shows that the increase has been as follows, one of the totals only indicating a temporary falling off:—1867, £309 1s. 11d.; 1872, £525 4s. 4d.; 1877, £587 15s. 5d.; 1882, £502 9s. 5d.; 1887, £589 18s.; 1892, £670 12s. 6d.

THE claims of the Society were advocated at the Congregational Church, Weston-super-Mare, on September 25th and 26th. Mr. P. H. Deverell presented a very encouraging report, in which the following appeared:—“It was with regret this church received last year the resignation of Miss Walker as secretary of our branch of the London Missionary Society, which position Mr. Dowrick and myself have since been appointed to fill. No greater compliment could have been paid to Miss Walker in recognition of her ability and zeal than the appointment of two gentlemen to undertake the work formerly done by this one lady. Having accepted the responsibilities of office, we felt it to be our duty to do all in our power to retain and if possible improve our position; and I am thankful to add our efforts have not been without a measure of success, the number of subscribers having increased from less than fifty to more than eighty. The total amount sent from this church, notwithstanding the heavy losses we have sustained, is £121 7s. 8d., against £108 0s. 6d. last year.”

MISSIONARY EXHIBITION AT LIVERPOOL.—In connection with the Young Men’s Branch of the West Lancashire Auxiliary of the L.M.S., a very successful Missionary Exhibition was held at Great George Street Chapel, Liverpool, on the 29th and 30th of September, and the 1st of October, and in conjunction therewith was a sale of work, promoted by ladies of the above-mentioned chapel. The exhibition and sale were opened on the first day by the Rev. J. K. Nuttall, on the second day by T. R. Job, Esq., J.P., and on the third day by the Rev. Stanley Rogers. An extensive loan of exhibits had been sent from our own Museum, also by the British and Foreign Bible Society, the Religious Tract Society, the Lancashire and Plymouth Colleges, and by a number of missionaries and other friends, the exhibits being arranged in courts illustrating modes of life and worship in India, China, Africa, Madagascar, South Seas, and New Guinea. Limelight lectures were given by the Revs. W. A. Elliott, E. R. Barrett, B.A., W. J. Wilkins, H. Scott, and Mrs. Jukes. G. O. Jones, Esq., acted as chairman of the

Exhibition Committee ; Mr. Andrew Hamilton, as secretary for exhibits and general arrangements ; Mr. Jas. H. Simpson, as secretary for lectures and addresses ; Miss Crosfield, as secretary for the sale of work, which was under the charge of Mrs. J. S. Hassal. The financial result, though not yet ascertained, promises to be fairly substantial, and is likely to encourage similar undertakings. The sale of work yielded £116 odd, being an increase on the proceeds from last year's sale.

THE CHURCH OF THE LEPERS, ALMORA. A THANKSGIVING SERVICE.

IN the July CHRONICLE we published an appeal from the Rev. G. M. Bulloch, who needed £150 for the Leper Asylum at Almora. Before the end of that month, we were able to authorise Mr. Bulloch to draw a few shillings beyond that amount, as the result of the sad statement of facts sent home by him. We give below Mr. Bulloch's grateful and interesting acknowledgment :—

"Almora, 22nd August, 1892.

"MY DEAR MR. COUSINS,—I write to ask you to thank the friends who have come forward so opportunely, and so liberally, to the aid of the lepers. You may also tell them that we had a 'Thanksgiving Service' in the church of the lepers on August 18th, at which ninety-two out of one hundred and thirty-four inmates were present. All those absent were unable to attend, owing to fever, weakness, leprosy sores, and the like. It was a very delightful service. Rupua and Bijna, devoted Christian lepers, took part with Babu Bond and myself. And all the dear friends in England, some of them by name, were remembered before the Throne of Grace, and God was asked to remember all your work of love. It was a beautiful illustration of Christ's words, that your good works led them to 'glorify your Father which is in heaven.' As on the day of fasting and prayer, so on 'Thanksgiving Day,' a weary leper came creeping up the steps of the chapel, during service, seeking admission. This time it was a woman from Garhwal, by name Bilmati, about thirty years of age, and having had no family. Her husband, she said, had brought her on part of the way, several days' journey, and then left her. She had been suffering from the disease for upwards of five years. She was, of course, admitted.

"Another woman came seeking admission, some two months ago, with a baby in her arms ; but I found, a day or two after they were admitted, that she had handed her child over to a 'Dharm bahin'—i.e., a fellow-caste woman—in a village some distance from the Asylum. On inquiring into the matter carefully, I found that the woman to whom the child had been given had no children of her own, and had entreated to be allowed to adopt this one. The father (who brought his child and leper wife, and deposited them at the gate of the Asylum, and then left them) had previously assented to the arrangement. Poor wee mite ! I wonder how it will fare. It was a bonnie, bright bairn, quite well, and free from all appearance of disease, as far as we could tell when we saw it.—With kindest regards, yours very sincerely,
"G. M. BULLOCH."



PERSONAL ITEMS.

CHINA.—Miss Halley has been to Nanking for a change.—Cholera was still raging in Chung King in the middle of August, but God has graciously preserved our friends there, and has also kept the little church in safety. Dr. Davenport's thermometer has registered 101 degs. in the coolest and 107 degs. in the warmest rooms. On the Saturday afternoon before he wrote, he was called to attend the Consul, and while with him an urgent message came from the China Inland Mission. He found Dr. Cameron in a state of collapse from cholera, and although Dr. and Mrs. Davenport, and Dr. McCartney did all they could for him, he died after eight hours' illness. His poor wife—once before a widow—went away to Chefoo with the children. The great military examination was passing off quietly, but many of the students had died. Our friends have at last succeeded in obtaining property admirably suited to their requirements.—Mr. W. E. MacFarlane seems to be thoroughly enjoying the work at Chao Yang. The Mission there is just now in a most hopeful condition, especially among the patients, of whom there are between thirty and forty on fine afternoons. "I take my turn now," he says, "at Chinese prayers, and have a short sermon under weigh, the delivery of which will mean a very anxious quarter of an hour for me, you may be sure, and perhaps an equally trying time for my congregation."

INDIA.—When not travelling in other parts of India, Dr. J. L. Phillips, of the London Sunday School Union, lives with our missionary, the Rev. W. B. Phillips, at Union Chapel Parsonage, Calcutta.—The Rev. F. F. Longman has been compelled, under medical orders, to go to Darjeeling for two months.—Mrs. Bulloch, of Almora, and Mrs. Knowles, of Travancore, have also been laid aside.—Friends at Dorking have offered to found a Scripture scholarship in memory of the late Rev. J. Hewlett, M.A., of Benares. A native gentleman (Raja Shiv Prasad), an old friend of Mr. Hewlett, has given the Mission Rs.300, the interest of which (about Rs.15 per annum) is to be used for a scholarship to be given as a reward for good conduct and general excellent moral character. This amount will suffice to pay the school fees for a year of a student in the lower classes. A very handsome marble tablet has been erected in the Mission Church at Benares in memory of Mr. Hewlett, the cost of which has been entirely defrayed by his European and native friends in and around the city.—The Rev. W. Robinson writes from Salem : "We have had rain in such abundance that our tanks and wells are supplied with water, enough, the engineers say, to last two years. It is an unspeakable mercy that God has answered our prayers for water."—Mr. T. Rama Rew, the late Dewan (Prime Minister), once a schoolboy in the Nagercoil Mission Seminary, has now retired, and his place has been taken by

Mr. Shungrasobyer, who has for long shown himself anxious for the advancement of the people, especially in the matter of female education.

MADAGASCAR.—Mr. and Mrs. Sibree, Mr. and Mrs. Sharman, and Miss Craven arrived at Antananarivo on August 17th, and received a hearty, loving welcome, from a large number of English and native friends. Mr. Sibree has already seen abundant signs of real advance in spiritual life and earnestness among the people; and Mr. Sharman cannot conceive how any traveller could visit Imerina and say that missions are a failure. The incident in the reception of the party which touched him most was the welcome which the Girls' Central School had prepared for Miss Craven.—Miss Bliss left the capital on August 30th, to begin her new work at Ambohimanga.—Dr. Fenn has returned from his visit to Betsileo in excellent health.—Miss Byam has also returned to her work after a little more than one year's absence.—Dr. Moss has gone away eastwards for a change, which he much needed after the heavy responsibility and strain of the past four months.—Miss Amy Brockway reached Ambositra on July 27th, and her brother had to bring the Christian Band meeting, which is held every Wednesday, to an abrupt conclusion in order that the boys and girls might walk out to meet her. The women and girls had been looking for her arrival very eagerly, and they seem now to feel much better provided for than when her brother alone had to "father and mother" them.—Mr. and Mrs. Hukett received a warm welcome back to Fianarantsoa on August 17th. "It seemed as though nearly all the town had donned their best and come out to greet us. We were so glad and thankful to be home amongst them once more. As the natives sighted us from a distance, it was touching and cheering to see how they waved their lambas, and shook their umbrellas and hats until we got up to them, then completely surrounding us and seizing our hands. They led us home, and then, sitting on the grass, we all sang the Doxology in Malagasy, followed by prayers and kind words. Since then we have been completely inundated with visitors bringing presents of geese, turkeys, ducks, fowls, a sheep, eggs, &c. until our garden is like a well-stocked farmyard. On Sunday we had special thanksgiving services, the tone of which was most encouraging, and, we trust, augurs well for our future work."

AFRICA.—Messrs. Carson, Nutt, and Purves were at Mandala on July 13th, and were in excellent spirits. They hoped in another five or six weeks to join the Mission circle at Fwambo.

SOUTH SEAS.—The Rev. F. W. Walker has returned to New Guinea in good health.—Mr. Abel is now taking a change in the Colonies, and will soon be joined by Mr. Dauncey.—Mr. and Mrs. Lawrence (accompanied by Miss Ardill), hoped to leave Auckland for Rarotonga early in October.—The Rev. J. Marriott tells a very impressive incident connected with the life of the late Dr. Turner, of Samoa. He says: "His diligence was a cause of wonder to me. I have heard it said that he spent five hours a day in his study, in addition to his school work, during all the years he was here. We used to take a short walk together in the cool of the evening, after classes were over, when he would talk to me of the early difficulties of the

Mission, and of the missionaries who founded the Mission. These talks I remember with great pleasure, and they have been of much service to me. Dr. Turner used to watch the sun during our walks; as soon as it set he would hurry into his study, draw down the blinds, light his lamp, and no one was allowed to see him for half-an-hour. I was filled with awe when I learned what it meant. That was his hour for prayer, where he gathered the strength he had for living so noble a life and filling it with such faithful work. He was indeed a good man, and the roots of his life were in Christ his Lord. When I think of his whole-hearted consecration, of his diligence in the Master's service, of his uniform kindness and helpfulness to all his English and native brethren, I have feelings of profoundest veneration for him, and pray that I may be like him. He was in every respect one of the noblest men I ever knew, and the remembrance of him is a constant stimulus and help to me. There is no man more cordially esteemed by Samoans than he was. He proved eminently successful in the training of native teachers."

ANNOUNCEMENTS.

DEPARTURES.

The REV. J. P. ASHTON, M.A., MRS. and MISS ASHTON, returning to CALCUTTA, North India, embarked per steamer *Kaisar-i-Hind*, October 14th.

ARRIVAL IN ENGLAND.

The REV. A. W. WILSON, from MADAGASCAR, per Messageries steamer *Pet-ko* to Marseilles, thence overland, September 21st.

BIRTHS.

FRY.—September 16th, at Neyoor, Travancore, the wife of Dr. E. Sargood Fry, of a daughter.

SPARHAM.—September 2nd, at Hankow, China, the wife of the Rev. C. G. Sparham, of a son.

DEATH.

COX.—August 10th, at Adalade, Miss Lois A. Cox, missionary at Salem South India, aged 26 years.

DEDICATION.

THE Lecture Hall of Pitt Street Congregational Church, Sydney, was crowded in every part when MISS ALICE REA and MISS EMMA ARDILL were set apart for service in the foreign field. So great was the public interest in the service that it had to be adjourned to the church adjoining. The Rev. G. Campbell, President of the Auxiliary, said the meeting was one of the most impressive and important ever held in New South Wales, as it was for the dedication of the first missionaries ever sent direct to the field by the New South Wales Auxiliary. Miss Alice Rea, who is going to SHANGHAI (China), and Miss Emma Ardill, appointed to RAROTONGA, briefly related their experiences, and the Rev. James Hill, M.A., engaged in prayer on their behalf. The Rev. J. G. Fraser, M.A., delivered the charge, and the Rev. W. G. Lawes, of New Guinea, also delivered a powerful address.

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